Vol. VI. Numb 8

The EXAMINER.

From Monday June 14. to Friday June 18.

Idcircone vager, Scribamq; licenter; an omnes
Viſuros peccata putem mea, tutus & intra
Spem veniæ cautus? —————— Horace.

I Highly approve and applaud the Conduct of Mr. *St——e*; who, ſince his Retirement, hath ſunk to the Level of his *Party*, and found it more for his Advantage to Humour, than Reform them. By theſe means his Sufferings will add conſiderably to the Weight of his Writings; as the *Old Puritans* us'd to beſpeak Attention to the meaneſt Trifles and moſt wretched Cant in Nature; whenever a *Book* was Publiſh'd, whoſe Author had paſs'd thro' any of thoſe legal Chaſtiſements, which the Saints (the moſt Arbitrary Uſurpers that ever Tyranniz'd over the *Engliſh* Tongue) were at that time pleas'd to call *Perſecution*. The Principles and Senſes of this Gentleman being now exactly Tally'd to thoſe of his Friends, cannot fail to have a very good Influence upon his *Subſcriptions*. He has *Subſcrib'd* to them, and they muſt *Subſcribe* to him; for fear of his reaſſuming the *Neutral Office* of *Cenſor*. A *Phyſician*, who deſpairs of doing any Good in the regular Way, is glad to raiſe his Fortunes, by ſetting down his Character to the common Herd of *Quacks*; and thus in a little time all his Writings and Medicines come to be of one Sort, and are only *Antivenereal*. This is Mr. *S.——e*'s Caſe; who from being the moſt univerſal Dealer in Advice that ever gave out *Publick Bills*, is at laſt fallen into the loweſt *Quackery* of the Quill, and Trades altogether in *Anti-Popery*. I muſt own I can have no good Opinion of thoſe People, who profeſs *pure Negatives*. For this ſeems to be worſe *Sophiſtry* and *mental Reſervation*, than any thing the *Papiſts* themſelves are guilty of. He, who will only tell you, *what he is not*, has ſome very good Reaſons for refuſing to let you know, *what he is*: And perhaps having not yet made his Choice, he is willing to keep ſo much of his Liberty in reſerve ſtill. The *Spider* may ſay, he is *no Toad*; the *Toad*, that he is *no Viper*, and the *Viper*, that he is *no Dragon*. We had a Sett of theſe merry Fellows here in *England* in the Year *Fifty Two*, who drew up a *Creed* conſiſting of *pure Negatives*: But tho' it appear'd by their Words, that they profeſs'd to diſown ſeveral bad Principles, yet thoſe they did really hold, were never the better for it; as more plainly appear'd by their Actions. A *Negative Religion* muſt be falſe, becauſe it never can be prov'd; and he, who chuſes his Faith by *Antipathy*, makes *Spite* a Diviner Principle than *Grace*. It is not enough for us to ſay, *We are not as theſe Papiſts*; any more than it was a ſufficient Juſtification for the *Phariſee* to boaſt, *That he was not ſuch a one as the Publican*: For Men are not to be judg'd by Compariſon and Diſagreement with one another, but by the Laws and Rules which are ſet before them: And therefore whenever I hear a *Proteſtant at large* ſolemnly profeſſing, that he is *No-Papiſt*; tho' I like his Averſion to a corrupt Church, yet I cannot be poſitive in his Favour, till he is pleas'd to declare himſelf further. But the *Whigs* took this Leſſon from the Mob; who cry out at *Elections*, *no Popery! no Pretender! no Slavery! no Wooden Shoes!* whereby they think they give their Neighbours a good Account of their Principles. And this Method is of great Uſe to them, by leaving them their Choice of any Corruptions, which ſhall be found ſerviceable and convenient, provided they are ſuch as never were in Faſhion at *Rome*; or if they are *Romiſh*, provided they can give them another Name, and put them off to the Rabble, under a new and cloſer Diſguiſe.

When firſt Mr. *S——e* gave notice of the coming out of his *Romiſh Eccleſiaſtical Hiſtory*, I confeſs my Expectations came very near thoſe of his Friends; becauſe the Word *Hiſtory* carries ſo many noble Ideas along with it, that I could not imagine any Undertaker of common Judgment and Abilities would ſo wretchedly acquit himſelf of his *Propoſal*, as to Burleſque his own very *Title-Page*. The famous *R. B.* the Compiler of ſo many *noble Hiſtories* and *Adventures*, always kept within the compaſs of a *Shilling*; and ſcorn'd to Nick his Readers of *half a Crown* a time, in ſo ſhameful a manner. Mr. *S——e* hath made a ſhift to *Tranſlate* a *High-Dutch Tranſlation* of an *Italian Manuſcript*, containing a *particular Relation of the Canonization of four new Romiſh Saints*; and this, with about *Eight Pages* of his own Invention, is to be call'd *A Hiſtory*. But never was a well-meaning valuable *Word* ſo miſerably traduc'd and ridicul'd before! With much the ſame Juſtice and Propriety of Speech, he might have call'd *a Journal of the Lord Mayor's Proceſſion to* Weſtminſter, *with one or two Harangues of the Aldermen*, The *True Hiſtory of the antient and noble City of* London. But the better to ſet off the Grandeur of the Farce, he introduces this *Hiſtory* with a *Cut*, a *Dedication*, a *Preface*, and a large Fardle of *Contents*; and Tacks an *Appendix* to the End of it (having firſt threaten'd us with a *Second Part*) conſiſting of ſeveral Pieces and Fragments, amaſs'd together by *Piracy*; viz. *A Liſt of* Popiſh *Colleges, Monaſteries and Convents for the* Engliſh; being the Subſtance of a Pamphlet lately publiſhed, and inſcrib'd to the *Examiner*. The *Taxa Cameræ ſeu Cancellariæ Apoſtolicæ*. *Extracts* out of *Dacherii Spicilegium*. The *Oration* of *Sextus Quintus*: And a *ſmall Collection of ſome Popiſh Tenets and Poſitions, deſtructive of Society, and all the good Ends of Government*: Which always us'd to be publiſh'd in company with the *Fanaticks Sayings* and *Principles* to the ſame purpoſe, till Mr. *S.——e* thought fit to make the Separation.

In the *Dedication* he tells his *noble Patron*, that ſome of theſe *Tranſlations, Abſtracts, Collections*, &c. contain *Secret Paſſages*; of which the *Repeater* is extravagantly ſuppos'd to be the *Diſcoverer*. He accuſes thoſe Men of *Weakneſs*, who *ranked ſo good a Churchman as his Lordſhip's Father among the Whigs*. This a Week ago, was well enough: But ſtill, it ſeems (if Mr. *S——e*'s Opinion goes for any thing) to be ranked among the *Whigs* is no very great Compliment.

In his *Preface*, he tries to aſſign the Uſes and Reaſons of each individual Part of his *Hiſtory*. His *Canonization* is indeed as ridiculous a Farce, as he would have it, or can make it to be. I know of no *Proteſtants* but our *Tallow-Chandlers*, who are in danger of being affected with it. But an Equivalent hath been long

long ſince provided for them, by the modern Invention of more Orthodox *Illuminations*. He does not take notice, whether the *Romaniſts* drink to the *Memory* of their *dead Saints*; tho' ſomething of this Nature is hinted at, in his *Etymology* of the Word *Bumper*, or *Bon Pere*; which rather ſeems to come from *Bon Peer*, or *Good Fellow*. Neither does he mention any thing concerning the *Popiſh Method* of reviving the Memory of a *dead Pope* or *Cardinal*, only to reflect upon and abuſe the Living. As to his *Liſt of* Engliſh *Seminaries abroad*, I have often declar'd againſt that way of Education. Not that I think *Douay* and *St. Omer* a Match for *Oxford* and *Cambridge*: Neither can I entirely agree with him where he ſays, That *Nuns and Women taken out of Monaſteries, are more fit to ſhine in Courts than* Proteſtant *Ladies*: Or if they are, that their Brightneſs would procure them their Liberty. Our Officers (their moſt intimate Acquaintance) aſſure me, that they are leſs liable to *Corrupt* than *to be Corrupted*: And for this reaſon I do not find them reckon'd as *Members* of the *Societe de Propaganda*.

I know not how far our *Chancery* will have regard to the *Table of Fees* ſet up by *his Holineſs*: But I can aſſure our Author, that we have *Sects* among us, who forgive a good many of the Sins there recited, upon more reaſonable Terms; and account ſome of them not only *Venial*, but *Meritorious*.

I cannot ſay, how far the *Indulgence* given to *John* and *Joan* of *France*, to *Peter* of *Bourbon*, and *John* of *Caſtile*, allowing each of them to forſwear themſelves, may be pleaded by the *Grand Monarch* now in being: But till he does that Plea, I do not think it a proper Time to take the uſual Remedy, in order to Over-rule it. It is probable he has as much regard for the *Peace* of his *Kingdoms*, as the *Pope* can have for that of his *Conſcience*.

The *King-killing Oration* might fit *Bradſhaw*'s, *Ludlow*'s, *Sydney*'s, or *Toland*'s Mouth, as well as *Sixtus* the Fifth's; notwithſtanding the mention therein made of *the Providence of God*: But this Writer is too partial, when he takes notice of a *Doctrine* as purely *Romiſh*, tho' *other Churches* agree to it, and which is more *Catholick* than he imagines.

He is not the firſt who has Tranſcribed the *Morals* and *Civil Opinions* of the *Jeſuits*. Others have copied the Sayings of *Simancha*. *Alan*, *Tollet*, and their Brethren, more faithfully. Nay, they have Believed them too; and yet retain'd the Name of *Proteſtants*.

But this *Author* muſt not offend his weak Brethren; and tho' he cannot charge our Church with any of theſe Corruptions, yet the Clergy muſt have a Flirt, in revenge for the Indignities put upon the *Faction* he eſpouſes. He tells his Patron, *That any Power, aſſerted by Clergymen, above what the Laws of our Country allow them, or Independent of the Sovereignty of it, is to him Popery*. If this were true, than the *Goſpel* would be *Popery*; becauſe it is a diſtinct Syſtem from the *Law*, and moſt certainly Independent of it, both as to its Founder and Promulgator, its Officers and Miniſters, and the Ends of its Inſtitution. 'Tis true, this *Goſpel* does in no part overthrow the *Law*, but rather eſtabliſhes it: And why then ſhould the *Law* overthrow any part of the *Goſpel*? Wretched and Sottiſh Stupidity! Let this Doughty Caſuiſt look to his own *Hiſtory*, and tell me, if the *Law* is the Teſt of Religion, whether *Popery*, where it is actually made into a *Law*, is leſs *Popery* than it was, and more worthy the Belief of a *Chriſtian*?

Not content with dry Speculations, Mr. *S*——*e* introduces a *Farce* between every *Act* of the *Canonization*; where, by the way we are to take notice, he has interſper'd one or two of his ſilly Remarks; as that the Method of *Voting by Proxy* is taken from the *Papiſts*, and mingled his Wretched *Verſion* of the *Italian*, of which theſe are ſome of the Rhimes; —— *Zeal*, *Aſſail*. —— *Rays*, *Ceaſe*.—— And theſe ſome of the boldeſt Lines.

By a fell Crew that fought his innocent Blood.
Join with like Heirs of Heaven t' ſupply our Wants.
The Image of the Saint the Flames revere.

After this, he goes on to form his Scene of *Drollery*, in which he imagines, by meer force of *Fiction*, and all in the middle of a *Hiſtory*, the *Pope* ſet down to drink, in Company with *Four Cardinals*, of which Number *Gualtieri*, the ſuppoſed *Protector* of *Great Britain*, is one. The *Pope* is dreſt like a *Turk*: The Cardinal, who ſpeaks, has his Eyes and Mouth open'd in Form by a proper Officer; and there are many other Incongruities in the Relation, wholly wild and extravagant. The better to make *Gualtieri* talk like a Fool, Mr. *S*——*e* fills his Mouth with ſome of his own *Reaſoning* and *Politicks*. In his Account of *Great Britain*, he diſtinguiſhes between the *Roundhead* and *Cavalier* by *Swearing* and *Canting*; and from them deduces the modern *Whig* and *Tory*; whoſe Principles he reſolves into a *Miſtake* about *Words* only, kept up for the ſake of *Intereſt*. He talks of the *New Converts*; applauds Archbiſhop *Tillotſon*; and is, I think, in one place, a little wiſer than Mr. *S*——*e*, by allowing, that the *Tories* have no more Intention to bring in *Popery*, than the *Whigs*. But at the laſt Conference, juſt as the Company get Drunk, *Gualtieri* is ſaid to *Divert* them, by falling upon ſome Points of Religion, and then he recites ſeveral Paſſages out of *H*——*ks*, *L*——*y*, *C*——*r*, *Dodwell*, and others; as if theſe were the Senſe of the *Engliſh Church* and *Clergy*; and tho' ſome of them are indeed very unguarded Expreſſions, others plainly deducible from Reaſon and Scripture, and one of them in particular an entire *Text*, and another a *Quotation* from St. *Chryſoſtome*, yet all of them are hudled together as a frantick Effuſion, and the Suggeſtions of Drunkenneſs and Folly. At the Cloſe of *Gualtieri*'s laſt Speech, he rails heavily at the *New Converts*; and tho' a *Papiſt*, recites the Ribaldry of a *Whig*, much contrary to the Deſign of the greater Sot of the Two, his Prompter, whoſe Buſineſs it was to have made the *Cardinal* and *New Converts* talk like Friends, if ever he intended to prove (what his *Party* would have believed) that theſe *latter* are reſolved to bring in *Popery*.

This is the Sum of Mr. *S*——*e*'s Performance. Let Mankind judge, whether he had not reaſon to ſay; *That it is impoſſible by any thing, of which he is capable, to obtain a patient Hearing from any, but thoſe already of the ſame Opinion with himſelf*. He therefore pretends *to carry it as merrily as the beſt*: But ſets out very awkwardly. Such Mirth is forc'd and unnatural; like the Humming of a Song in the height of Diſcontent. I acquit him from any Deſign of *Alarming*. Such inſipid Stuff is a Doſe of another Sort; it will hardly ſerve (as he quaintly expreſſes it) *to ring our awakenings from firſt Slumbers*. The Truth is, any Writer of tolerable Parts and Reading, might expoſe *Popery* much better than Mr. *S*——*e* hath done: But then he ſhould not be a *Whig*. For the Conſequence turns the Jeſt full upon that *Party*. Becauſe the more corrupt and ſenſeleſs a Syſtem *Popery* is (and it is certainly very corrupt and ſenſeleſs) the more the People will be convinced, that no Sett of *Engliſhmen* will offer to Introduce it; nor any *Church* (ſo truly *Proteſtant*) be ever diſpoſed to receive it. But the *Whigs* muſt write ſomething; and they will put on the *Fool's Cap* and *Bells*, rather than the *Court* and *Miniſtry* ſhall want Diverſion.

ADVERTISEMENT.

In a few Days will be Publiſhed,

*** The Second and Third Volumes of the EXAMINER, printed in a neat Pocket Edition, on an Elzevir Letter, and on good Paper.

Juſt Publiſh'd, the Second Edition of

A Letter to the Diſſenters. Printed for John Morphew near Stationers-Hall. Price 6 d. Where may be had the ſaid Book in a ſmaller Character, Price 3 d.

LONDON: Printed for *John Morphew*, near *Stationers-Hall*. 1714.